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The Indispensable Duties Incumbent Upon All Muslim Men and Women

Aqidat Al-Tawhid

The Introduction

المقدمة

الحمد لله رب العالمين والصلاة والسلام على نبينا محمد وعلى آله وصحبه أجمعين أما بعد فهذه رسالة وجيزة حوت أصول الدين[1] وقواعد الملة مما لا يسع عاقلا جهله ولا مخالفته.

وقد تممتها بذكر الواجب تعلمه والبحث عنه من أحكام الطهارة والصلاة سواء ما سبيله الإجماع أو على المذهب المختار.

وقد مشيت فيها على طريقة المتون العلمية المعتصرة في تقريب أصل دين الإسلام وقاعدته وبيان ما يخالفه ويناقضه مما لم يختلف فيه أهل القبلة[2] عامة ولم تشذ عنه فرقة إسلامية أو مذهب فقهي.

ولم أذكر فيه سوى فرض العين[3] الذي لا اختيار ولا توسعة ولا تنويع فيه بل هو لازم علمه لكل أحد من أهل التكليف.

وأسأل الله أن يجعله خالصا لوجه الكريم ومنجيا لعبيد ربه الضعيف من عذاب الجحيم وسببا لدخول أعلى جنات النعيم إنه سميع قريب.

All praise is to Allah, the Lord of all the worlds, and may prayers and peace be upon our Prophet Muhammad, and upon his family and all his companions.

To proceed: This is a concise treatise containing the fundamentals of the religion and the core principles of the faith, which no rational person can afford to be ignorant of or to contravene.

I have completed it by mentioning what is obligatory to learn and inquire about from the rulings of purification and prayer, whether it is established by consensus or based on the chosen school of jurisprudence.

In it, I have followed the methodology of concise academic texts, aiming to make accessible the foundation and basis of the religion of Islam, and to clarify what contradicts and opposes it—matters in which the people of the Qibla (Muslims) have generally not disagreed, and from which no Islamic sect or school of jurisprudence has deviated.

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[1] أصول الدين (Usool al-Deen): Translated as "fundamentals of the religion," this refers to the core tenets of Islamic belief (Aqidah).

[2] أهل القبلة (Ahl al-Qiblah): Literally "People of the Qibla," it refers to all Muslims, who pray in the direction of the Kaaba in Mecca.

[3] فرض العين (Fard 'Ayn): This is a key Islamic legal term for an obligation that is incumbent on every individual Muslim, such as the five daily prayers, as opposed to Fard Kifayah, which is a communal obligation.

I have mentioned in it only what is a Fard 'Ayn (individual obligation), in which there is no choice, leniency, or variation. Rather, its knowledge is compulsory for every legally responsible person.

And I ask Allah to make this work purely for the sake of His Noble Face, a means of salvation for His weak servants from the punishment of Hellfire, and a cause for entering the highest gardens of bliss. Indeed, He is All-Hearing, Ever-Near.

Chapter: The Pillars of Faith

Know, may Allah grant you success, that it is a compelling obligation and a binding duty upon every Muslim, male and female, adult or child, scholar or commoner, to firmly possess the summarized faith in:

- Allah the Most High,
- His Angels,
- His Books,
- His Messengers,
- The Last Day,
- And Divine Decree, its good and its evil.

As for Faith:

In Allah the Most High: It is to single Him out, Glorified be He, in what He rightfully deserves of Lordship (Rububiyyah), Divinity (Uluhiyyah), and His Names and Attributes.

Whoever sets up a rival to Allah in what is specific to Him is an idolater (Mushrik).

And in His Angels, upon them be prayers and peace: This is by believing in their existence, that they are honored servants who act by the command of Allah the Most High, and that among them is Gabriel, upon him be peace, whom Allah sent down with His Words to Muhammad, the Messenger of Allah (peace be upon him), to convey it so that he would be one of the warners.

Whoever denies their existence, or any of their established and clearly described attributes, or makes them lords besides Allah, or claims they are females or daughters of Allah, Glorified be He, has disbelieved...

And in His Books: They are the Speech of Him, the Glorified, uncreated, which He revealed to His Messengers, upon them be peace, as guidance for mankind towards the worship for which they were created, and as a clarification of the destiny of returning to Allah the Most High.

The greatest of them is the Magnificent Qur'an, confirming them and acting as a guardian and witness over the books that preceded it.

Whoever claims that any of the revealed Books of Allah is created, or that Allah did not speak it, or that it is fabricated, or that a book of human origin is more guided, more sound, or wiser than it, then he is an unbeliever.

And in His Messengers, upon them be peace: This is by believing that they are servants whom Allah the Most High chose for His messages, and they conveyed the message clearly, and that they are truthful, trustworthy, and sincere advisors. It is obligatory to love them, honor them, and follow them according to their guidance.

And that their seal and the abrogator of all previous laws is Muhammad, the Messenger of Allah (peace be upon him), who came to us with clear proofs and guidance.

He is the truthful one, the one confirmed as truthful, in what he informed us, and the one to be followed in what he prohibited and commanded.

Whoever denies any messenger from the Messengers of Allah (upon them be prayers and peace), or claims there is a prophet after our Prophet Muhammad (peace be upon him), or permits deviation from the law (Shari'ah) of the Prophet (peace be upon him), or refuses to enter into it and accept it, has disbelieved.

And in the Last Day: This is the belief that Allah the Most High will resurrect the dead from their graves, bring them to life, and assemble them for reckoning. He will admit whom He wills into the Fire as justice, and admit whom He wills into Paradise by His grace. And that Paradise and Hell are created; they will never cease to exist nor will what is in them ever perish, by the power and will of Allah the Most High.

Whoever denies the resurrection of the bodies and their assembly, or the reckoning, or denies Paradise and Hell, or claims that they do not exist or that one of them does not exist, or claims that anything in them will perish, cease, and become extinct, has disbelieved.

And in the Divine Decree in its entirety, its good and its evil: And that everything that has happened and will happen, Allah knows it with His prior knowledge, and that He, glorified be He, wrote it in the

Preserved Tablet (Al-Lawh Al-Mahfuz) before creating creation, and that He, glorified be He, creates what He wills, be it good or evil, for He is the Creator of everything and its Master.

Whoever claims that Allah does not know of a thing until it occurs, or that He did not preordain the destinies, or that the will of a servant overpowers His will and decree, has disbelieved.

Chapter: The Pillars of Islam

Know, may Allah grant you success, that it is incumbent upon every rational person to firmly establish the obligatory amount of the foundations of Islam. The most imperative of them for the common people are the Testimony (of Faith) and the Prayer.

As for the Testimony (Al-Shahadah), it is the statement: "There is no deity worthy of worship except Allah, and Muhammad is the Messenger of Allah."

It has both apparent and hidden conditions for it to be valid in this world and accepted in the Hereafter. They are:

Knowledge (Ilm) - as opposed to ignorance.

Certainty (Yaqin) - as opposed to doubt.

Acceptance (Qabul) - with the heart and tongue, as opposed to rejection.

Submission (Inqiyad) - acting upon its requirements, as opposed to abandonment.

Truthfulness (Sidq) - as opposed to lying or hypocrisy.

Sincerity (Ikhlas) - as opposed to shirk (associating partners with Allah).

Love (Mahabbah) - loving this testimony and what it necessitates.

And it has nullifiers which invalidate and void it. Among them are:

Associating partners with Allah in worship (Shirk).

Reviling Allah, His Religion, any of His Messengers (peace be upon them), any of His noble Angels (peace be upon them), or the Companions in general (may Allah be pleased with them), or mocking and ridiculing any of that.

Denying any of Allah's established, apparent attributes, such as His ascension over His Throne in a manner befitting His Majesty, or His Speech, and the like. Or denying His hidden attributes, which one

like Him cannot be ignorant of or which are not hidden from Him. Or likening His attributes to the characteristics of created beings.

Showing loyalty to the disbelievers in their clear, disbelieving religion, through loving them, supporting them, praising them, or displaying agreement and satisfaction with their religion.

Not declaring as a disbeliever someone whom the people of the Qiblah (Ahl al-Qiblah) has reached a consensus to declare as such, and [not believing] that whoever among them dies upon that state of disbelief is in the Hellfire, they will not leave it, nor will they be granted respite.

Whether his disbelief is the disbelief of established religions, like the Jews, Christians, Zoroastrians, and others,

Or it is the disbelief of deviant sects, such as the extremists of the Esoteric sects (Al-Batiniyyah), the Grave-worshippers (Al-Quburiyyun)—among whom are the Imami Rafidah (Shi'a)—the Jahmiyyah, the Secularists (Al-'Almaniyyun) and the Liberals, and the like, then he is a disbeliever just like them.

Chapter: The Rejection of At-Taghut (False Deities)

And know, may Allah grant you success, that Allah the Most High has made it obligatory upon every Muslim, male and female, to reject At-Taghut (false deities). The Islam of a servant is not valid until he rejects At-Taghut.

At-Taghut is every entity that transgresses against Allah the Most High, thus rivaling the Truth, Glorified be He, in what is specific to Him of Lordship, Divinity, and His Names and Attributes.

It is of two types:

A Taghut of worship and devotion, such as idols, crosses, graven images, shrines, and the like.

A Taghut of legislating disbelief, such as secular and liberal ideologies, and the like.

Among its numerous specific manifestations are:

Iblis (Satan), who is the origin of every subsequent Taghut, for he was the first to call for the worship of himself and to prescribe false laws.

The sorcerer and **the soothsayer**.

Idols and **graven images**.

And its fundamental pillars [of rejection] are four:

1. Avoiding the worship of the Taghut and avoiding agreeing with it in its disbelief, such by implementing it or resorting to it for judgment, or swearing oaths to honor it...

2. Disavowing it and its religion of disbelief. This is done by declaring it to be disbelief, and by having enmity and hatred for it due to its disbelief and polytheism.

3. Disavowing everyone who worships it, agrees with it, supports it, or shows loyalty to it based on its disbelieving religion, or who argues on their behalf and does not declare them to be disbelievers.

4. Testifying against the Taghut and against its foremost polytheistic followers who followed it in its religion, that they will be in the Fire if they die upon that. They have no excuse, because the universal proof of Allah has been established against them through the Messengers, the Book, and the warners. Thus, the punishment of the Fire is deservedly upon them.

As for the Prayer (As-Salah), it is the pillar of the religion. Whoever abandons it without a valid excuse has disbelieved.

For it to be valid and its acceptance hoped for, it has conditions:

They are: Islam, intention, sanity, the entry of the prescribed time, purification from minor and major impurities (Hadath), purification from physical impurities (Khabth), and facing the direction of prayer (Qiblah).

And it has pillars:

1. The opening takbir (saying "Allahu Akbar").
2. Reciting Surah Al-Fatihah (for one who is not praying behind an Imam).
3. The final Tashahhud (testification of faith) along with sending prayers upon the Prophet (peace be upon him) and the salutations of peace. (These are the verbal pillars).
4. Standing for the opening takbir and Al-Fatihah (for one who is able).
5. Bowing (Ruku').
6. Rising upright from bowing.
7. Prostrating (Sujood).
8. Sitting between the two prostrations.
9. The sitting for the final Tashahhud.
10. Maintaining the sequence between the pillars.
11. And tranquility in all pillars, meaning being still for at least a moment. (These are the physical pillars).

The Prayer is invalidated by:

1. Leaving out a single pillar, while being capable of performing it (like a prostration), or a single condition (like the time entering or purity), whether done intentionally, forgetfully, or out of ignorance.
2. Anything that nullifies one's state of purification (Wudu/Ghusl) also invalidates it.
3. Uncovering the private area ('Awrah) excessively, if done intentionally.
4. And speaking unnecessarily, if done intentionally.

5. And loud laughter.
6. And eating and drinking, if done intentionally.
7. And adding an extra physical pillar (like an extra bowing or prostration), if done intentionally.
8. And numerous, consecutive movements that break the form of the prayer.

Among the most important conditions for the prayer are Purification (Taharah) and the entry of the prescribed time.

As for Purification (Taharah), it is the removal of a minor or major impurity (Hadath) and the elimination of physical filth (Najasa)...

Removing the Impurity (Hadath) is only achieved with purifying water (Al-Maa' Al-Tahoor), which is water that remains in its original, natural state. That is, water which has not been altered by something foreign to its nature, changing its taste, color, or smell. This is the water used for ablution (Wudu) and the ritual bath (Ghusl).

The obligatory acts of ablution (Wudu) are:

1. The intention (made in the heart).
2. Washing the entire face, taking care to rinse the mouth and nose thoroughly.
3. Washing the hands and arms up to and including the elbows.
4. Washing the feet up to and including the ankles.
5. Wiping over the entire head once.
6. Performing these actions in the sequence mentioned in the Qur'an.
7. Performing them consecutively without a long delay between steps.

The nullifiers of ablution (Wudu) are:

1. Anything discharged from the front or rear private parts (e.g., urine, feces, wind).
2. A significant flow of blood, pus, or similar impure substance from the body.
3. Loss of consciousness through fainting, deep sleep, etc.
4. Touching one's own private parts (the genitals or anus) directly with the palm.
5. A man touching a woman, or a woman touching a man, with desire and direct contact.
6. And washing the deceased.
7. Apostasy (Ar-Riddah).

As for the Ritual Bath (Ghusl):

Its obligations are triggered by:

1. The emission of semen with spurting and pleasure.
2. The meeting of the two circumcised parts (sexual intercourse), with the glans penetrating the vagina, under any circumstance.
3. The cessation of menstrual or post-natal bleeding.

The obligatory acts of Ghusl are: Washing the entire body, including the inside of the mouth and nose, and the skin beneath the hair, whether the hair is thin or thick.

A woman is obliged to undo her braided hair for the Ghusl following menstruation and post-natal bleeding.

As for Dry Ablution (Tayammum): It is a substitute for both ablution (Wudu) and the ritual bath (Ghusl).

It is performed when the use of water is impossible, either due to its actual absence or the inability to use it for fear of harm.

Its conditions are: Islam, sanity, discernment, and the entry of the time for the obligatory prayer.

Its obligatory acts are: The intention, wiping the face and the hands up to the wrists, performing them in sequence, and performing them consecutively.

Its nullifiers are: The nullification of the reason for which Tayammum was performed (e.g., post-ablution nullifications), the availability of water, the expiry of the prayer time, and the removal of the excuse (that prevented water use).

And know, may Allah preserve you, that Tayammum can only be performed with pure, clean, permissible soil (As-Sa'eed At-Tayyib) that is non-combustible material that has dust which sticks to the hand.

Whoever lacks both purifying agents—water and pure soil— performs the obligatory prayer according to their current state.

As for physical impurities (An-Najasah), it is obligatory to remove them with pure water until the actual substance of the impurity is gone from the worshipper's body, their clothing, and the place of their prostration.

Regarding the types of impurities, they include:

Gross and severe impurities, such as:

- Human feces and urine, whether a small or large amount.
- Human excrement, even from an infant who has not yet started eating food.
- Alcoholic beverages, pre-seminal fluid (Madhy), prostatic fluid (Wady), and vomit.
- A significant flow of blood (a small amount is pardoned).
- The saliva of an animal whose meat is not permissible to eat, if it is larger than a cat, such as a dog, a pig, and the like, and their urine.
- The carcass (Maytah) of a land animal, whether it was pure (like a deer) or impure (like a dog) during its life.
- Any animal slaughtered by one whose slaughter is not valid, such as an apostate—for example, one who reviles Allah, worships other than Him, denies His attributes, and the like.

As for the Entry of the Prescribed Time, it is obligatory to know the timings of the obligatory prayers.

1. Dhuhr (Noon Prayer): Its time begins when the sun passes its zenith (zawal) and continues until the shadow of everything becomes equal to its length (plus the length of the shadow cast at noon).

Know, may Allah grant you success, that when the sun rises, every upright object casts a long shadow because the shadow is initially long, opposite the sun's disk. As long as the sun is ascending, the shadow decreases. When the sun reaches the middle of the sky—this is the meridian—the decrease stops. If the shadow increases by the slightest amount, that is the zenith (zawal). The shadow becomes shorter in summer due to the sun's high altitude, and longer in winter.

2. Asr (Afternoon Prayer): Its time begins when the shadow of everything becomes equal to its length (plus the noon shadow) and continues, with a slight increase, until the shadow of everything becomes twice its length (plus the noon shadow). This latter point is the end of the preferred time.

As for the time of necessity, it extends until sunset. However, it is not permissible to pray during this time without a valid excuse.

According to the most correct opinion regarding the ruling on one who neglects prayer: if someone, for example, does not pray Dhuhr until the time for Asr enters, deliberately and without a valid excuse, then he has committed disbelief (kufr)—we seek refuge in Allah.

3. Maghrib (Sunset Prayer): Its time begins at sunset and continues until the red twilight (shafaq al-ahmar) disappears. It should not be delayed without an excuse until the stars appear.

4. Isha (Night Prayer): Its time begins when the red twilight disappears and continues until the first third of the night; this is the preferred time.

As for the time of necessity, it extends until the rise of the true dawn (al-fajr al-sadiq). It is not permissible to pray during this time without an excuse until the stars appear visible...

According to the most correct opinion regarding the ruling on one who neglects prayer: if someone, for example, does not pray Isha until the time of the second Fajr (the true dawn) enters deliberately and without an excuse, then he has committed disbelief (kufr)—we seek refuge in Allah.

5. Fajr (Dawn Prayer): Its time begins with the rising of the true dawn (al-fajr al-sadiq), which is a horizontal whiteness spread across the eastern horizon, with no darkness following it. The time continues until al-isfar (when the sky becomes bright before sunrise); this is the preferred time for those without an excuse.

From al-isfar until sunrise is the time of necessity, and it is not permissible to pray during this time without a valid excuse.

According to the most correct opinion regarding the ruling on one who neglects prayer: if someone, for example, does not pray Fajr until the sun has risen, deliberately and without a valid excuse, then he has committed disbelief (kufr)—we seek refuge in Allah.

Therefore, strive diligently—O you who seek guidance and desire salvation—to learn these obligations, to act upon them, to teach them, to call others to them, and to be steadfast in all of that.

For nations, countless in number, have been negligent in many of these matters, whether among the elite or the common people.

This negligence takes various forms:

Among them are those who learned them but did not act upon them...

Among them are those who turned away from learning them and did not acquire the knowledge.

Among them are those who learned them and acted upon them, but did not call even their closest kin to them.

Among them are those who learned them, acted upon them, and called to them, but were not steadfast; they abandoned the call, or were tempted away and abandoned the foundation of it completely.

Among the most dangerous types is that one who learned them and acted upon them, but did not recognize their value and importance, and thus thought that true mastery and diligence are only achieved by focusing on the detailed intricacies and finer points of knowledge.

And the truthful witness is that no one can truly master the finer points and details except one who has learned them and then compelled his own soul to act upon them. And success is from Allah alone, and upon Him we rely.

And all praise is to Allah, the Lord of all the worlds.

Contents

The Introduction 2

Chapter: The Pillars of Faith 4

Chapter: The Pillars of Islam 7

Chapter: The Rejection of At-Taghut (False Deities).....9

As for the Prayer (As-Salah), it is the pillar of the religion. Whoever abandons it without a valid excuse has disbelieved. 11